

THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I.

SAN FRANCISCO, CAL., FRIDAY, JULY 9, 1880.

NUMBER 20.

Poetry.

The English Language.

A pretty deer is dear to me,
A hair with downy hair;
I love a hart with all my heart,
But barely bear a bear.
Tis plain that no one takes a plane
To have a pair of pairs;
A rake, though, often takes a rake
To tear away the tares.
All rays raise thyme, time raises all;
And, through the whole, hole wears.
A writ in writing "right," may write
It "wright" and still be wrong—
For "write" and "rite" are neither "right"
And don't to write belong.
Beer often brings a bay to man,
Coughing a coffin-brings,
And too much ale will make us ail,
As well as other things.
The person lies who says he lies
When he is but reclining;
And, when consumptive folks decline,
They all decline declining.
A quail don't quail before a storm—
A bough will bow before it.
We cannot rein the rain at all—
No earthly powers reign o'er it.
The dyer dyes awhile then dies;
To dye he's always trying.
Until upon his dying-bed
He thinks no more of dying.
A son of Mars mars many a sun;
All days must have their days,
And every knight should pray each night
To him who weighs his ways.
'Tis meet that man should mete and meat
To feed misfortune's son;
The fair should fare on love alone,
Else one cannot be won.
A lass, alas! is something false;
Of faults a maid is made;
Her waist if but a barren waste—
Though stayed, she is not staid.
The spring's spring forth in spring
And shoots forth forward all
Though summer kills the flowers, it leaves
The leaves to fall in fall.
I would a story here commence,
But you might find it stale;
So let's suppose that we have reached
The tail end of our tale.

IN SCHOOL DAYS.

BY J. G. WHITTIER.

Still sits the school-house by the road,
A ragged beggar sunning;
Around it still the sumachs grow,
And blackberry vines are running.
Within the master's desk is seen,
Deep scarred by raps official,
The warping floor, the battered seats,
The jack-knife's carved initial.
The charcoal frescoes on its walls,
Its door's worn sill, betraying
The feet that, creeping slow to school,
Went storming out to play!
Long years ago a winter sun
Shone over it at setting;
Lit up its western window panes,
And low eves 'ey fretting.
It touched the tangled, golden curls,
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school were leaving.
For near her stood the little boy
Her childish favor singled;
His cap pulled low upon a face
Where pride and shame were mingled.
Pushing with restless feet the snow
To right and left, he lingered—
As restlessly her tiny hands
The blue checked apron fingered.
He saw her lift her eyes; he felt
The soft hand's light caressing,
And heard the trembling of her voice,
As if a fault confessing.
'Tis sorry that I spell the word;
I hate to go above you,
Because—"the brown eyes lower fell—
Because, you see, I love you!"
Still memory to a gray-haired man
That sweet child-face is showing,
Dear girl! the grasses on her grave
Have forty years been growing!
He lives to learn in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her—because they love him.

Novel Reading.

It is ascertained that in New York city, during the last year, the whole number of volumes issued to readers from the Mercantile Library was 177,936. Of these, 108,874 volumes were novels! Now, when it is remembered that probably far the largest proportion of these readers are comparatively young persons, may it not be feared that by this kind of reading, correspondingly light and fictitious, or unreal and false ideas of life and of human responsibility, of virtue and of truth, of religion and all noble principles, are early given? and that the legitimate fruits are seen in the easy morality, the fraudulent business courses, and the flagrant crimes that are alarmingly multiplying every year? All this, too, is more and more seen in what have been deemed the cultured classes. May not the starting steps for these fearful things be often found in the reading which the young man or woman has? If so, what a call there is to beware!—United Presbyterian.

The society lady never sheds tears.
She knows enough to keep her powder dry.

Jews in Hungary.

BUDA-PEST, May 26th, 1880.

Abroad it is the general opinion that the outrages committed on the Jews in Surany are the fruits of Istoczy's exertions. But this opinion is both exaggerated and false. The ignorant population of Surany have at all times been inclined to burn every Jew who was so unfortunate as to have his house on fire. But even in Surany nobody was cast into the flames, and the acts of violence and the injuries sustained by the Jews are principally the results of imagination rather than of actual facts. It would be wrong to consider this incident as a dangerous proof of the hatred which the Hungarian population bear towards the Jews. Istoczy's influence has hitherto not reached those circles, from which emanated the criminal designs of the instigator of Surany. General Count Tokok stood up as the mediator on behalf of the Jews, and manfully protected them against the fury of the mob, whilst the law will make those men responsible who dared to disgrace the reputation of Hungary through such a public outrage. Neither should any deductions be drawn from a fact reported from this capital that the influence of Istoczy has already penetrated into the circles of the better educated classes. It is alas! only too true that in those circles people are prejudiced against the Jews, and that very often only a feeling of propriety prevents them from associating themselves with this new Italian. Yet it is impossible to avoid raising thoughts of Istoczy's in connection with the following circumstance.

On the 12th inst. Dr. Peter Hatala raised before a meeting at the Authors and Artists' Club in this city the question of the "Magyarization" of the Jews. As the object of the meeting had been published beforehand in the newspapers, a large number of Jewish authors were present to neutralize the consequences of the disagreeable discussions that might take place. The entire question which Dr. Hatala, who is Professor of Oriental Languages at the University, has raised exists only in his brains, for no one can accuse the Jews of neglecting the Hungarian Language. It is easily understood that merchants and tradesmen through their connections with Austria and other countries are obliged to keep their books in the German Language. It is also a source of annoyance to the Hungarian journalists that several newspapers edited in German, which are more successfully conducted, and enjoy a far wider circulation than their own, have Jews for their principal contributors. It would be ridiculous to expect that a man should give up his favorite and well-written journals because they are not published in the Hungarian language. Further there was no reason to exclusively mention the Jews who are Hungarian citizens like their compatriots, in preference to any other non-Hungarian speaking section of the population. But Dr. Hatala was treated as he fully deserved to be. Paul Teucer, journalist and proprietor of the widely circulated paper, *Neues Politisches Volksblatt*, pointed out that the Jews in the capital required "Magyarizing" much less than those who professed other religions. The Jewish lawyers speak Hungarian as fluently as their Christian colleagues, and the Jewish merchants in the Chamber of Commerce are as well qualified as the Christian members of that body. He likewise remarked that the Jews even teach the Hungarian language in their schools for the deaf and dumb, as is the case in the palatial building of the Jewish Deaf and Dumb Institute in this city, which was established and constructed through the munificence of a single individual, and that the translation of prominent Hebrew works into Hungarian was about to be undertaken by a Jewish Hungarian Literary Society, which is now being founded, or rather organized. But Ernst Mezey went even further. He declared that the Jews have contributed more towards the progress of the capital than any other class, and that it therefore behooved people to leave the Jews in peace, and not to incite antipathy and disturbances, which would do a vast amount of harm. Eduard Vadass called attention to the fact that on certain "days of prayer" processions of religious Christians traverse the streets singing hymns in the German language, and added that he could testify that not a single Jew was to be found amongst them. Professor William Roth, and School Director Eleazer Seligman explained that the translation of the Bible which had just been published under the auspices of the Jewish Teachers' Association, was quite sufficient for the "Magyarization" of the Jewish youth and of Jews in general, and that further steps in that direction were, therefore, quite unnecessary. Prof. Dr. Banoczy, of the "Landes-Rabbiner" School, spoke to the same effect. In the end, Dr. Hatala was compelled to admit that he did not know the state of affairs, and he expressed the hope that the facts which had been mentioned were really true. Finally, a resolution was passed, declaring that the establishment of the Hungarian Jewish Literary Society was joyfully greeted by the club of authors and artists, and recommended to the support and kindly consideration of the press. The speeches of the Jewish members were the best proofs that the Jews are regarded their acquaintance with the Hungarian language, may favorably pit themselves against their Christian fellow-students. The best refutation to the accusations of Dr. Hatala was given on the very next day by the Rector Magnificus of the University at the celebration of the centenary of that institution. Whoever heard the reading of the list of students who gained prizes must have observed that, especially in the medical faculty, the number of Jewish prizeholders exceeded that of Christians. In the judicial and philosophical faculties likewise, the number of Jews to whom the prizes were awarded was proportionately larger than that of the Christian competitors.

At last a Jew, and quite a young man too, has been appointed Ordinary Professor of Special Pathology and Therapy at the Klansenburg University. Dr. Purjess is the name of this fortunate individual. He is the first Professor who, as a Jew, has obtained so high a position; for of converted Jews who hold similar posts there are a large number. Dr. Purjess was, during a period of seven years, assistant at the Clinical School of Professor Wagner. As he will probably be recalled to the University of the capital in a short time, he will be greatly missed by his former pupils. The Academy will likewise be unable any longer to withhold its membership from a Jew, the historian Wertheimer having been nominated for election in recognition of his original investigations, which especially relate to the connection between Hungarian history and that of foreign countries. A great success was recently achieved by a young Jewish student of the University, Dr. Bernhard Alexander, who read a chapter of a work on Kant, which he is writing for the publications of the Academy, and which promises to be an ornament to Hungarian literature.

It is also noteworthy that amongst the most renowned authors of the country who contribute towards the charity journal *Tavaszi* there are several Jews, conspicuous among whom is Dr. Ludwig Doezi, who has embellished this journal with a beautifully written poem. Dr. Doezi, who is Secretary at the Ministry for Foreign Affairs at Vienna, is celebrated as being the author of the prize comedy, "Der Kuss," and as the classical translator of Goethe's "Faust." Dr. Adolf Agai, who at every opportunity warmly interests himself in Jewish affairs, and who enjoys the reputation of being one of the best writers in Hungary, has also written some articles for the *Tavaszi*.

Just as Jewish men are not wanting who work in so spirited a manner on behalf of the charity journal, so were Jewish ladies conspicuously present at the charity fete given in the palace of Count Karolyi, the Austro-Hungarian Ambassador at the Court of St. James's. They mixed with some of the proudest aristocrats of the land, though it is somewhat painful that one Jewish lady should have deemed it necessary to thank the aristocracy for the kind reception which they had given to all present, without distinction of creed. It proves, however, that the Jews are more honored now and have a better position than formerly, as otherwise their wives and daughters would not have been admitted into the ranks of the best society. But the most interesting event of all took place on the 23d inst., and proved how great a share the Jews nowadays take in public affairs. On that day was unveiled the statue of Hungary's greatest son, Count Szechenyi. The Jews, as Hungarians, took the liveliest interest in this national fete, although Szechenyi was always bitterly opposed to their emancipation. The statue, erected by a grateful nation in honor of "the first Hungarian," as he is generally called here, is the work of a Jewish sculptor, Herr Engel, and is considered to be a masterpiece of art.—*Jewish Chronicle*.

A little more than a year ago (May 10, 1879) a large meteor fell in Emmett Co., Iowa. The largest piece, weighing about 470 pounds, has been purchased for the British Museum; another, weighing about 170 pounds, is in the museum of the State University at Minneapolis; and a third, weighing about ninety-five pounds, with a number of minor fragments, amounting to some fifty pounds or more, is in private hands. At the time of the fall some boys were herding cattle near a small lake, some five or six miles southwesterly from the place where the larger masses fell, and reported that just after the fire-ball passed over their heads they saw and heard what seemed like a shower of hailstones falling upon the water. Within a few weeks persons have been picking up pieces of the meteor, from the size of a pea to that of an egg, all along the track some half a mile wide and seven or eight miles long. In all more than a thousand of these little pieces are reported, weighing in all from seven-fifths to one hundred pounds. What is singular is that most of these small pieces are metallic, with a much smaller proportion of stony matter than the larger masses, though a few of them are similar in composition. They are for the most part black, well crusted, and apparently perfectly formed and independent meteorites; not mere fragments of a larger piece, broken up by explosion. As the course of the meteor was from northwest to

southeast, this shower of attendant particles must have been following the larger mass, a little to one side, much as the shooting-star showers pursue the comets to which they are related.

Divorce and Its Causes—The Decline of Home Education.

This is a progressive age. The world is claimed to be striding along with prodigious leaps. Nature is being mastered by the human mind, and materials have been made to subdue their stubbornness. How about the ethical? A recent article in the *North American Review*, on divorces in New England, presents statistics which show that during the last ten years the ratio of divorces to marriages has been steadily on the increase. Imperfect as these statistics may be, it is certain that there is an alarming frequency of divorces in the whole country. With a liberal allowance for the effects of grounds of divorce which have been incorporated in the laws, the incontrovertible truth remains that our society is gradually producing a greater portion of men unfit to be husbands, and a greater portion of women unfit to be wives.

The social position of divorced parties is not always stated, but they are generally found to belong to the better class of society. Those who labor with their hands for their bread are seldom troubled with domestic unhappiness—at least they never get further than the police courts. Poverty makes more sympathy among the lowly than riches can ever feel. Higher up in the social scale the incompatibilities become more frequent, and here must be sought the causes which lie at the bottom of our domestic degeneracy.

Chief among these causes is the family training of our boys and girls. Parents and children are alike ambitious, and the result is that the education of our youth is made to subserve the single aim of getting ahead in life. Boys are not taught these larger duties and responsibilities, the honorable discharge of which is the crown and glory of their manhood. Their intellect is crowded to its utmost limit, and with the stock of knowledge, which they are able to acquire from the schools they are expected to be sharp enough to take care of their own interests. There is no time to attend to the domestic side of their education. That is expected to come somehow; meantime they are pushed into an ability to cope with the world without ever being taught the all-important truth that upon themselves depends the serious duty of fashioning the world. As men they are averse to self-sacrifice, but their selfish natures yield only to extreme necessity. To them marriage proves a restraint instead of a happiness, and where both parties are equally selfish the restraint becomes intolerable. A life of pleasurable self-sacrifice is something which they require to be taught and which they often refuse to learn. They have never bestowed a thought on how to make themselves good husbands and fathers, and often they decline to learn after marriage.

But the education of girls is still more defective. Although woman has by far the larger share in ordering and shaping domestic life, girls are educated as if they were to take no lot or share in it. The average girl expects to marry. To that end she is taught the accomplishments which make her most attractive to the susceptible sterner sex, and her intellectual faculties are cultivated to as great an extent as the necessity for more superficial attainments will permit. The future wife and mother never dreams of qualifying herself for the duties of wifehood and motherhood. There is no companionship between herself and her mother. The young people have an existence apart from the elder circle which they eventually expect to enter, and the example of home is systematically disregarded and often despised by the future proprietress of a home. The average girl's motive is to catch a husband first and turn her attention to learning how to make his home happy afterwards. But she has grown up more selfish than she has imagined, and she often finds she has undertaken a difficult task, and sometimes makes no prolonged effort to master it. Finding herself ignorant of almost everything she ought to know she shrinks her wifely duties and contents herself with being a burden instead of a help to her husband. The girl whose brilliant social qualities charms the circle in which she moves is, as a wife, often the most helpless creature in the world. Her moral nature has been hopelessly dwarfed, and she is really a nuisance in the home she ought to adorn. Then comes the familiar story of incompatibility of temper and harsh and cruel treatment—the inevitable accompaniment of mutual disappointment. Beyond a doubt much of the unhappiness which attends the lives of many married persons is due to the neglect of home education by the parents. If the decline in home education is the natural result of our rapid pace in national progress it is not pleasant to contemplate what the society of the future will be if that pace is kept up.—*Leader*.

The worst case of "stage fright" is that of the man who thinks he has passed up a two dollar and a-half gold piece instead of a dime to the driver.

Young Leopold can boast, when he returns home, that he saw what no English prince ever saw before.

Russian State Trials.

Recent European papers give us the details of the great trials at St. Petersburg, of the eleven persons charged with various crimes, one of them being a promising young Jewish Student. Of course, the whole proceedings were a mockery of justice, and it ended as was expected in the conviction of all the accused. Their alleged crimes were all summarized and they were found guilty without any regard to the testimony offered. In one case it was proved that there could be no possible connection between the accused person and any crime; but it made no difference—he was found guilty all the same.

The names and ranks of the eleven prisoners were as follows: Michailoff, an ex-student and gold medalist of the University of Moscow, aged twenty-seven, charged with being associated in revolutionary proceedings; Dr. Welmar, a professional man of high standing and reputation, aged thirty-five, charged with providing pistols and poison for the assassins of General Mesentkoff and General Dreneltch, and a swift horse to aid them in their escape; Sabouloff an educated man of no profession, aged twenty-nine, charged with possessing false seals and revolutionary publications, and contributing to a Nihilist organ; Boulanoff, a student, aged twenty-three, charged with being the associate of Michailoff, and possessing socialist papers; Trostchansky, an educated man, of no occupation, aged forty, charged with possessing false documents, passports, and seals, and already four times exiled; Berdnikoff, a technical engineer and well-known visionary, aged thirty, charged with being in possession of revolutionary publications and false documents; Leventhal, a Jewish ex-student, aged twenty-three, charged with possessing compromising letters from abroad relating to printing presses there; Kalenkin and Milahofsky, unmarried ladies of means occupying the same apartments, aged thirty and twenty-six respectively, charged with possessing revolutionary publications and gravely compromising letters from Vera Sassulitch, the assassin of the chief of police, and with firing at the gendarmes when arrested; Vitaniéff, a married woman, aged thirty, charged with possessing a false passport and compromising correspondence and Natanson, aged thirty, the wife of an exile student, charged with associating with Nihilists.

As will be observed, none of those charges relate to the recent attempts on the life of the Emperor. Most of the prisoners, indeed, had been under arrest for more than twelve months, and it is not likely that they would have been interfered with, had the dissatisfaction among the people seemed to have died out. But after the winter palace horror, it was determined to make an example of all the state prisoners. It is noticeable that they were not examined before the ordinary tribunals and tried by a jury as Vera Sassulitch was. Since General Melikoff's appointment as dictator, St. Petersburg has been under martial law. The trials, therefore, were by court martial. It is well to note this, because the proceedings were of a far more irregular and summary character than is common in Russian jurisprudence. In Dr. Welmar's case, for instance, there was a terrible blunder as to the date on which he was charged with buying poison. In the act of accusation it was said to be the 14th of February, 1877. In the book of the chemist who sold the poison the date was June 14th. On the error being discovered in court, "I am indifferent," said the prosecutor, "as to what date it was; the important thing is that Dr. Welmar bought the poison." "But" exclaimed Dr. Welmar, springing eagerly to his feet, "I am by no means indifferent to the date; I bought the poison for Petisus's dog." In fact it was proved that he did poison the dog on that day. A long array of witnesses were called to speak to the unexceptional character of the unfortunate doctor. Their testimony, says a reporter present, was "literally a shower of praises."

Notwithstanding this proof of innocence, Dr. Welmar was convicted with the rest. "You have heard," said the prosecutor addressing the accused; "the panegyric passed upon the accused; I could have presented a series of witnesses whose testimony would have been quite the reverse. They are not here, and I am obliged to ask you to accept the fact without calling them before you." What is even more amazing is that the judges did accept the fact, and Dr. Welmar was sentenced to fifteen years hard labor in the mines. Michailoff and Sabouloff were sentenced to be hung; Trostchansky to twenty years; Leventhal, the Jewish ex-student, to ten years; Berdnikoff to eight and Boulanoff to six years, with hard labor; Vitaniéff to four years, and Natanson to exile in Siberia. So far as the facts go, no sane man can avoid the conclusion that these persons were hastily and unjustly condemned for a crime in which they had no hand. As for our co-religionists in Russia, they can expect no justice, much less mercy, from the Czar of the most despotic empire in the world.—*Hebrew Leader*.

Young Leopold can boast, when he returns home, that he saw what no English prince ever saw before.

The Last Battle of the Revolution.

BY BENSON J. LOSSING.

Dr. Alexander Anderson, the father of wood engraving in this country, died in Jersey City, in 1870, a few weeks before his ninety-fifth birthday. He was born in New York two days after the skirmish of Lexington, and had vivid recollections of some of the closing incidents of the Revolution in that city. From his lips the writer heard many narratives of those stirring scenes. One of them was an account of the last battle of the Revolution, of which young Anderson, then a boy about eight years of age, was an eye witness.

Anderson's parents lived near the foot of Murray street, not far from the Hudson river. There were very few houses between them and Broadway. Opposite Anderson's dwelling was a boarding house kept by a man named Day. His wife was a comely, strongly built woman, about forty years of age, and possessed a brave heart. She was an ardent Whig, and having courage to her convictions, she never concealed her sentiments.

On the morning of the day (November 25th, 1783,) when the British troops were to evacuate the city of New York, and leave America independent, Mrs. Day unfurled her country's flag over her dwelling. The British claimed the right to hold possession of the city until noon on that day. Cunningham, the notorious British Provost-Marshal, was informed of this impudent display of the British banner in the presence of the British troops, and sent a sergeant to order it to be taken down. Mrs. Day refused compliance.

At about nine o'clock in the morning, while young Anderson was sitting on the porch of his father's house, and Mrs. Day was quietly sweeping in front of her own, he saw a burly-faced British officer, in full uniform, with a powdered wig, walking rapidly down the street. He halted before Mrs. Day, and roughly inquired:

"Who hoisted that rebel flag?"
"I raised that flag," coolly answered Mrs. Day, looking the angry officer full in the face.
"Pull it down!" roared the Briton.
"I shall not do it," firmly answered Mrs. Day.
"You don't know who I am," angrily growled the officer.
"Yes, I do," said the courageous woman.

Cunningham (for it was he) seized the halyards, and attempted to pull the flag, when Mrs. Day flew at him with her broom and beat him so severely over the head that he knocked off his hat, and made head that she knocked off his wig. "I saw it shine like a dim nimbus around his head in the morning sun," said Anderson.
Cunningham was an Irishman, detested by everybody for his cruelty to American prisoners in his charge. Mrs. Day had often seen him. He stormed, and swore, and tugged in vain at the halyards, for they had become entangled; and Mrs. Day applied her broomstick so vigorously that the blustering Provost-Marshal was finally compelled to beat a retreat, leaving the American flag floating in triumph in the crisp November air over the well-defended Day castle.

This was the last battle between the British and Americans in the old war for independence.—*Young People*.

We have had some political complications of late, during which time no man dare venture to predict, but a correspondent recalls perplexities of old in the following Tallyrand jokes: When the political situation was decidedly complicated, a diplomatist asked Tallyrand one night what was his opinion as to the course of events. "My opinion?" said Tallyrand, blandly; "well, I have one opinion in the morning, and another in the afternoon, but I never have an opinion at night." The response was somewhat in the vein of assurance to the banker, who, at the time the Bourse was agitated with conflicting rumors as to the death of George III, went to the Minister of Foreign Affairs to pump him. "All I can tell you now," replied Tallyrand to his indiscreet questioner; "is this: some say he is dead, some say he isn't; but, for my part, I put no faith in either. This is in confidence, mind. You will be careful not to compromise me in any manner."

Music, sculpture, p. etry, painting—these are glorious works; but the soul that creates them is more glorious than they. The music shall die on the passing wind, the poem may be lost in the confusion of tongues, the marble will crumble, and the canvas will fade, while the soul shall be quenchless and strong, filled with a nobler melody, kindling with loftier themes, projecting images of unearthly beauty, and drinking from springs of imperishable life.

THE HOME.—A dark house is always unhealthy, always an ill-affected house. Want of light stops growth and promotes scrofula, rickets, etc., among the children. People lose their health in a dark house, and if they get ill they cannot get well again in it.

Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.—*R. Baxter*.

The Jewish Times

SAN FRANCISCO, CAL.

PUBLISHED WEEKLY ON FRIDAYS

By The Times Publishing Company.
S. BACHRACH, Editor.

TERMS—IN ADVANCE.

Per annum, \$5.00.
Per month, 50 cts.

Articles intended for publication must be accompanied by the writer's name and address.

Communications for insertion should be addressed to the Editor Jewish Times, all others to The Times Publishing Company, 331 Kearny street.

THE JEWISH TIMES is for sale at I. N. Choyinski's, 34 Geary street, Levin & Son, 830 Market street, and "The Baldwin" News Stand. Price fifteen cents a copy.

San Francisco, Friday, July 9, 1880.

The anniversary of our Nation's Independence was celebrated last Monday, throughout the country, aye, even in foreign lands. In this city, the ceremonies were on a scale of unsurpassed magnificence.

The editor of THE JEWISH TIMES has returned to the city after an absence of several weeks. To the friends, whose courtesies and hospitality contributed to the pleasure of our journey, we desire to express our most sincere thanks.

The nomination of Gen. Winfield S. Hancock for President of the United States by the Democratic party, has in a measure eliminated from the canvass much of the acerbity, which has characterized the political battles during the present decade. His lofty patriotism and sublime heroism, have enrolled him among the names of those immortal ones "Who were not born to die."

The immaculate purity of his life has thus far relieved him from partisan aspersion and political calumny. The election of such a man to the chief magistracy of the nation would be eminently satisfactory, with a tendency to restore that era of good feeling throughout the land, so much coveted and yet so long deferred.

The American Hebrew of June 25th, complains of the neglect of its Pacific Coast contemporaries as to expressing their opinion of the proposed Alliance. A reference to our numbers of April 7, 16 and 23 will convince our contemporary that the JEWISH TIMES has advocated the establishment of branches of the Alliance. We have time and again illustrated the value of the institution and the good results it has already achieved for our race; we have commented severely on the want of energetic action on the part of our ministers, who, we repeat, seem indifferent as to arousing any enthusiasm for the Alliance with their respective flocks. We repeat, that it is the duty of our ministers, no less than that of the Jewish press, to agitate matters of such vital importance to our race, and to unceasingly plead the cause of the Alliance with all the power at their command.

Civilization's Progress.

Among those whose inclinations and will lead them to take an interest in the progress of civilization, we recognize two distinct schools. If we read aright one claims too much, while the other admits too little. In some respects, it is true, civilization has produced very small improvements, but it is equally true that it has produced very considerable improvements in other respects. Undoubtedly its most marked effect has been on what is called material progress. In the past century the advances made in science have exceeded very far those of the preceding five hundred years, and the consequent revolutions effected in the modes of living and traveling, and lighting and heating, and manufacturing and doing business, have in the aggregate sensibly ameliorated the condition of a large percentage of the inhabitants of what are called civilized countries. The growth of comfort has been particularly great. It is not so very far back to the time of Queen Elizabeth, but at that time the most wealthy people in Europe could only display a thoroughly barbarous magnificence, while the masses lived in such squalor as is now confined to small quarters in our largest cities. At the time of Elizabeth, and for that matter almost a century later, no sovereign Prince could have procured the conveniences, which are to-day within the reach of every mechanic who earns from \$2.50 to \$4.00 per day. And it is certainly time that, through this great increase of comfort, the masses have been enabled to stimulate their intellectual faculties more than ever before. That the intellectual advancement of the people, has not kept pace with the growth of what may be called external civilization, is evident; but it must be remembered, how very little our ancestors had progressed beyond the stage of barbarism, when science inaugurated the present era of rapid changes.

The world to-day is undergoing an entirely new experience. It has no precedents to guide it. It is plunged into conditions amid which it grows, bewildered, and sometimes shows symptoms of losing its head. But notwithstanding the novelty of the situation, it must be regarded as in the line of healthy progress, and though the tendency of sudden emancipation, from long born yokes, is generally towards flighty and extravagant courses, the ultimate consequences of making life sweeter, easier and more joyful to the many, cannot but be wholesome. Just now it seems to us that the most useful, because the most sobering knowledge that can be imparted to the people, and especially to the toiling classes, is the history of the past out of which they come; but concerning which they are more ignorant than they should be. It is the custom of the day for the poor to contrast their lot enviously with that of the rich. There is no useful lesson in this habit, but if they were enabled to compare their own condition, with that of their class a generation or two ago, they would see that the world, indeed, moves, and that demagogues never lie more shamelessly and wickedly, than when they declare that the condition of the masses has not been improved.

The poor man to-day can and does live more comfortably, than the rich man lived a century and a half ago. One result of these material advances is, that the masses are enabled to think. Educated men often lament the stupidity of the common people, and many affect to despair of the future because of it. Yet, here again a candid comparison with the past, will show that some real gain has been effected in the course of time, and that popular intelligence has grown with the material growth of the people. Free discussion has done this. For, however, crude and foolish the thoughts of newly enfranchised minds may be, it is impossible but that they should gather strength and judgment from constant friction. The habit of talking freely about grave questions, engenders a habit of thinking. Brain growth comes by exercise of the cerebral faculties, and so, despite all the deadening influences of superstition and tradition, and custom, and fashion, and barbarism, the human mind has slowly worked its way forward, and has gained a higher position than it ever occupied before. It is true that this is not saying much. Indeed, it is saying less than many people will be apt to imagine, for though the human mind has made some little progress, it is yet painfully far from the goal of even the most moderate ambition. The world, however, is not patient with its own growth. It is continually bewailing the sluggishness of civilization. But modern science should have taught it, that improvement and growth of every kind in Nature are slow; so slow that it is only very recently, men have begun to realize the vast periods of time consumed in their mutations. Civilization proceeds more rapidly than natural changes, because, while the methods of Nature are constant and unvarying, Man possesses the power to assist his own progress in manifold ways, by exerting his influence upon his surroundings, and by employing natural forces to accomplish his purposes. This is, however, true chiefly, of material civilization. The growth of mind is slower, and in its phases more akin to the processes of Nature. To a certain extent, as we have endeavored to show, this increase of physical comforts facilitates and encourages intellectual development, but in other respects this very complexity of modern life tends to hamper mental growth, and by fixing all the energies upon sordid considerations, to blunt and stunt the intelligence. The proof that this is so, may be found in the most cursory analysis of modern society. With all its pretensions to intellectuality, its real claims are almost absurdly inadequate. The culture of a very small section is made to do duty for the whole community. Fashion prescribes the solemn iteration of certain Shibboleths, supposed to indicate familiarity and sympathy with Science, Literature and Art. But Fashion itself is emphatically and hopelessly a product of Barbarism, and in so far as it is still the controlling influence in society, that society is wanting in some vital elements of true civilization. Between the Fashion of Paris, London, New York and San Francisco, and the Fashion of Ujiji, Unyoro, Fiji, Madagascar or any other stronghold of savagism, the difference is merely of degree. Our wealthy women and girls, who spend their lives in dressing themselves, in devising new costumes, in worshipping abjectly at the shrine of their pagan God, Fashion, are certainly not engaged in pursuits one whit more intellectual than those which absorb the faculties of their sisters on the Blue Nile or the Amazon. Our energetic men who toil through all the best years of their lives, in order that they may gratify their barbarous tastes of their wives and

daughters, in order that they may live in larger houses, have finer furniture, give more ostentatious entertainments, outshining their neighbors in some way, are not engaged in a more intellectual pursuit than the primitive Bongo or Dinka citizen follows, when he seeks to surpass his friends by building up his fantastic coiffure to unimaginable heights with ill-savored plaster, or decks his well buttered body with an additional string of plaited grass, with the same end in view.

Thus the complexity of modern civilization tends to repress mental growth. The frivolities of what may be called merely animal rivalry and contention—the same kind of rivalry known to the lowest savages—are elaborated and expanded in these days until they afford employment for a lifetime, and countless thousands have become so absorbed in them as to know no other life. But it is evident that in this groove no advancement can be found. It is numbing and paralyzing to the mind. It is brutalizing though it wears the mask of a higher civilization. There is no room for thought, for brain growth, for spiritual expansion, where the exacting idol Fashion holds sway, and unhappily millions pay allegiance to the goddess, who are unaware that they are her faithful subjects. There is one fact which ought to give pause to the thoughtful. It is, that all important advances have been made hitherto by convention-breakers; that is to say, by people who have refused to follow beaten paths, but have insisted on striking out ways for themselves. Herein lies the secret of all true progress, and the key to the problem of the slow growth of intelligence, and until an advance has been reached which will break the rule of fashion, it is perhaps, useless to anticipate an intellectual renaissance corresponding in extent and importance to the Scientific march of the present time.

So far as the situation seems to be embarrassed by the paradox that with the increase of physical comforts the difficulty of earning a sufficiency must grow, and that consequently the energy of men must be so monopolized by the cares of daily business as to leave no room for mental development. Coupling this with the physiological fact that reproduction is endangered by cerebral cultivation, we seem to have reached the perplexing conclusion that civilization contains the seeds of its own destruction and that its natural unfolding must, at no remote period, bring about its extinction. But it is reasonable to suppose that all the conditions of human existence are capable of being very greatly changed, and that the development of that philosophy which is beginning now to be adopted, may in time produce a revolution even greater than the establishment of any great religion has caused in the past. It is conceivable that with the growth of Altruism may arise a more general inclination to do whatever can be done towards furthering the interests of the race. The positivist idea of a religion of humanity has at least so much of truth at bottom that a nominal result of the better balancing of the physical and intellectual faculties must be the establishment of a common regard for Humanity as such; of course, these are but speculations. Whatever pronounced intellectual movement may be in store for the race is still in the womb of the future, and the people cling to the old dull mill-round of sordid pursuits, sordid pleasures, sordid imitations, and aping of culture which have been familiar from the beginning. The very fact, however, that modern civilization seems to point towards its own extinction, through the methods inseparable from its nature, warrants the belief that some factors of vital importance are yet to be discovered, and that the tendency of Nature is ever toward the perfecting of existing types, that tendency will be applied here with the usual results.

Jewish Orphan Asylum.

Near the entrance to Golden Gate Park stands a large, commodious building, upon the outer walls of which may be seen the cabalistic letters, "P. H. O. A. and H." Those who take interest in the affairs of our people, will readily understand that the legend means "Pacific Hebrew Orphan Asylum and Home," an institution erected in the name of benevolence, and dedicated to the sacred duty of providing a home for those, whom God has afflicted with the loss of the nearest and dearest relatives—parents. I stood awhile and gazed upon the structure, while various reflections and emotions by turns chased each other in my mind, and at last determined to enter the building. My ring at the bell was answered by a neatly dressed and pleasant looking young girl, an inmate of the Asylum, who ushered me into the reception room, and hastened to call Mrs. G. Graham, the efficient and courteous matron. To her, I expressed a desire to examine the institution, and though not feeling very well, she hastened to grant my request. The building is located upon

Devisadero street, between Grove and Hayes streets, and was erected in 1876. The architects were Messrs. Wright and Saunders, and Mr. E. Farrell was the builder. Upon the first floor are the reception room, the meeting-room, two school rooms, sitting rooms for the children, as well as the dining-room, kitchen, laundry, etc. The second floor contains the dormitories, store-rooms for wearing apparel, and the Matron's apartments. The third story is used for hospital purposes, but as the children are all in good health—thanks to God—this portion of the building is not in use at the present time.

The occupation of the present building commenced on December 27th, 1876, and it shelters sixty-six orphans, of whom the youngest is three years of age, the oldest boy being eighteen, and the oldest girl sixteen. Ten of the children, however, are for sufficient reasons, boarded elsewhere. Those who are of the proper age go to the public schools, where they are taught the English branches, and the worthy Matron told me with just pride sparkling in her motherly eyes, almost all of them promoted at the last examinations, fourteen receiving "honorable mention." Special branches relating to our religion, such as Hebrew, etc., are taught at the institution. On the first floor is the nucleus of a library (presented to the Asylum by the Young Men's Hebrew Association of this city), in the room devoted to which purpose, I noticed a number of cleanly and gentlemanly boys, reading such books as the library contained. Contributions of books and reading matter generally, would be very acceptable, and it is a source of surprise, as well as regret, that our people do not take sufficient pride to adorn the literary portion of the Asylum. A little attention in that particular would not be out of place, and I trust upon my next visit to see that this neglect has been rectified. Upon the same floor are the sewing rooms for the girls, who are taught cooking, baking, house-keeping, and all kinds of plain and fancy sewing, by the efficient Mrs. Abraham. The institution and all its apartments, appeared neat, clean and orderly, showing that it was in proper hands, and well looked after, and it would be invidious to speak of any particular portion, but I must mention the appearance of the kitchen and the dormitories. Upon the table of the former, were loaves of home-made bread, which would do credit to any baker, and the general appearance of the apartment was extremely good. The beds in the children's sleeping apartments were all neat and clean, and are made up by the girls in the institution. Their appearance would do credit to a palace. In the girl's playing-yard, the children looked happy and contented, and smiles lit up their faces as the Matron approached. The boys were at play in their yard, and although, seeming to enjoy themselves, were by no means boisterous. Some of the large boys are learning trades—according to their own selection—such as plumber, saddlers, shoemakers, etc., and several of them had returned upon the occasion of my visit to see the Matron. Their salutation quickly demonstrated their appreciation of her.

In the meeting-room is a book for visitors, and though one column has the word "Donations" at its head, it is conspicuous for the absence of any amounts. Judging from the few names contained in the visitor's book, I should imagine that visitors to the Asylum were not frequent. In fact, I am informed that, although our people patronize the matinees, and other places of amusement, although their carriages daily pass by the institution and enter the park, few of them ever enter the Orphan's Home. This is the result of thoughtlessness. Upon inquiry, I learned that our ministers visit the institution, about once in two or three years. Comment is unnecessary. Notwithstanding that there are 30,000 Jews upon the Pacific Coast, there are but 1,500, who subscribe towards the support of the Asylum. There are 12,000 Jews in San Francisco, and yet, of the 1,500 members above mentioned, many belong to other parts of the coast. It should be the pride of all of our people, to assist in the support of the "P. H. O. A. and H." remembering that, "He does charity constantly who rears the orphans."

Drs. Henry, Hirschfelder, and Gibbons, Jr., give their professional services gratuitously. But this is about all that is furnished without charge. In conclusion, I must say, that such a lack of interest as our people display in our institutions, does not reflect credit upon us. It is our duty to provide for those whom God has afflicted, and, though money is a necessity in that direction, nevertheless it is not all. Let the orphans see you; let them feel that they are not forgotten, and that the bread which they eat is not charity; but that their support flows from the hearts of those who give them sympathy, as well as food and raiment. In other cities these words are not necessary; why should they be in San Francisco? The orphans

are God's children, and in looking after their welfare you do a righteous act; and does not the good book promise us the reward for righteous actions, "The Lord shall be thy staff on thy right hand, the Sun shall not smite thee by day, nor the Moon by night." J. P. J.

Local Lines.

P. Berwin left for New York last week where he expects to remain for several months.

The tenth anniversary of the Chebra Ahaboth Zion will take place Sunday, July 21st, at B'nai B'rith Hall.

The Oakland Young Men's Hebrew Association, are making preparations for celebrating their anniversary.

The Young Men's Hebrew Association of Portland, Or., gave a grand promenade concert, Sunday night, 4th inst.

The Rev. Dr. A. J. Messing has gone on a summer jaunt. His vacation will last only a short time, which he will probably spend in San Jose.

The twenty-fifth anniversary of Ophir Lodge, I. O. B. B., will be celebrated by a ball and banquet, preceded by literary exercises, at an early day.

COLUMBIA LODGE, I. O. B. B., will hold their annual picnic, Sunday next, 11th inst. at Badger's Park. The reunions of this lodge have always been pleasant social events.

THE BYRON CLUB gave a pleasant social at their rooms, Monday evening. Though entirely impromptu, the members, with their lady friends, enjoyed a very happy evening.

A pleasant affair occurred at San Jose last Wednesday evening, at the residence of the Rev. M. S. Levy, the occasion being the tenth anniversary of his wedding. After the reception the guests and friends were invited to Germania Hall, where dancing was indulged in till the small hours of the morning.

The Secretary of the Entertainment Committee, M. J. Sahlein, is being kept busy issuing invitations for the dramatic performance of Tom Taylor's comedy "Still Waters Run Deep," under the auspices of the Y. M. H. A., which is to take place next Thursday evening, July 15th, at Saratoga Hall. From present indications, the affair will be a great success. The stage will be under the management of Mr. Julius Kahn. The following is the cast:

Mrs. John Milmann, Miss Jennie Steinman; Mrs. Hector Sternhold, Miss Eugenie Rosenheim; John Milmann, Eugene G. Davis; Captain Hawksley, Moses L. Tichner; Potter, Lionel Brooks; Dunblin, Theodore Steiner; Langford, Emanuel Wineburgh; Markham, Julius L. Krambach; Gimlet, Nathan H. Frank; Jessop, Alex. G. Falkenstein.

ONE of the events in musical circles will undoubtedly be the concert to be given by the Congregation Shearith Israel, on the 22d of this month, in aid of an "organ fund." From what we have heard, the programme promises to be a very interesting one, consisting of the "Prayer" from the opera of "Moses in Egypt," the "Gloria" from Mozart's 12th Mass, the "Hallelujah" from Handel's Messiah, and probably the prayer from "L'Africaine." The above selections are to be sung by a full chorus of seventy voices; and from the activity and interest displayed by the participants, we can ensure for the same a grand success. Miss Jennie Landeman, well and favorably known here to the concert-going public, will render a solo; while Miss Lily Mish, who is also known as one of our best amateur singers has kindly volunteered to appear in a duet with Mr. Luxemburg, the excellent tenor of the congregation. The instrumental part of the programme will be divided between Miss Eugenie Rosenheim and Mr. Samuel Fabian—names that are sufficient to warrant the success of the parts assigned them. Judging from the care and study given to all the various details, the committee, who have the matter in hand, will not fail in their promise to present an interesting programme to the large and appreciative audience that they expect to entertain.

Rev. M. S. Levy's Lecture.

The Rev. M. S. Levy, M. A. of San Jose, lectured before a large and appreciative audience at the synagogue "Beth Israel," on Saturday last.

The lecturer chose for his subject "The Mission of Israel." The matter was handled by the reverend gentleman with marked ability and eloquence. The mission of Israel, he said, was that the Jewish Race are pre-eminently the expon-

ents of toleration, not only in religion, but in every shade and walk of life. They were the heralds of the first dawn of religious freedom in every country in the world. Their persecutions had been borne with humility and long suffering; but the world of the present day gazes with admiration at the indomitable courage and perseverance which places them not only as equals, but also, in many cases, as superior to their competitors. The Israelite was the missionary of truth and love, and in whatever land his lot was cast his patriotism was marked and prominent.

He reverted to the fact that whilst San Francisco was laboring under a terror during the time Kearnyism was rampant, and a communistic reign seemed inevitable, when employers of labor were dictated to by the mob, the Jewish citizens stood firm to their intentions and did not allow themselves to be cowed by the turbulent spirit then rampant. He boldly asserted that there existed a loyal hearts to the Union in this State amongst our co-religionists as those of other nationalities and sects. He pointed with pride to the Hebrews all over the United States who were prominent in deeds of charity whenever their aid was asked, and concluded by exhorting the audience to strive by their attention to the tenets of the faith to maintain the glory of Israel unswayed before the world.

Personal.

Col. M. H. Dreyfuss is enjoying the invigorating breezes of Monterey.

Capt. M. H. Livingston of Lemoore, Tulare County, is visiting friends in this city.

Mr. H. Lash has returned to the city from a business tour in the Eastern cities.

Mr. F. J. Mellis, formerly of Oakland, now residing in New York, is in this city.

Mr. Irving, Davis is enjoying the beauties of the Yosemite.

Betrothed.

MAYER—SCHLESINGERS—Mr. Marcus Mayer to Miss Gussie Schlesinger, both of this city.

JACOBS—CARGO—Mr. Joseph Jacobs to Miss Bertha Cargo, both of this city.

FISHER—SOLOMON—Mr. M. Fisher to Miss Sarah Solomon, both of this city.

Died.

CELLER—At Visalia, June 29, Charles Celler, aged 20 years.

BRIEFNER—In this city, July 4th, Pinous Briefner, a native of Australia, aged 37 years.

BRENNER—At Portland, Oregon, June 24, H. Brenner, a native of Germany, aged 52 years.

STEIN—On board the steamer *Southern*, in East River, New York, June 28, Y. Stein, a native of Albany, N. Y., aged 29 years.

In Memoriam of Joseph I. Stein.

A decree of the omnipotent ruler has summoned you hence. We submit in reverence and resignation. God chooses His favorites; this is consolation. Trusted friend, companion of my youth—farewell; may the angels cherish you, as we were wont to cherish you—the pride, the honor and pleasure of our fireside. We mourn your terrible fate, but all our lamentations cannot awaken you from your sleep. We hope to meet beyond the clouds; till then the memory of your youth, your manhood, your love, your virtues—shall live sacred and fresh in our hearts. M. K. C.

Obituary.

It is with great regret that we have to record the death in London, England, of one of our brightest co-religionists.

Ellis A. Davidson was the youngest son of the late Abraham Davidson, who for many years was a prominent member of the Jewish community in London. At an early age he exhibited marked proclivities, which eventually shaped his course in after life.

He first attended the School of Design in Greek street, Soho. (These schools were then but in their infancy.) His sketches of landscapes, his genius in modeling, and in the execution of mechanical drawings, brought him to the notice of the late Prince Consort. He obtained several medals from the Society of Arts, and diplomas were liberally bestowed upon him. The position of instructor of drawing to the Chester College being vacant, he was appointed to the post.

His talents being brought prominently before the public, by the issue of a series of works upon "Technical Drawing" under the auspices of the Messrs. Cassell, he came to London, and accepted from the Government the Professorship of Technical Drawing, at the Woolwich Arsenal, which we believe he held at the time of his death. By the delivery of lectures to the Jewish working men in the East end of London, he endeavored to elevate their tone and morals. He took an active part in every scheme for the promotion of knowledge and education amongst the rising generation of the Jews.

He married Miss Catherine Levy, sister of Henry Levy Keeling of London, by whom he had one daughter. His loss will be much deplored, as his untiring energy combined with his suave manner, endeared him to all who knew him.

Dr. Glenn has something over 47,000 acres of wheat to cut this season, and this will be the biggest crop he ever had.

Music and the Drama.

Bush St. Theatre.

The latest attraction at this favorite resort of amusement, Offenbach's Opera, "Madame Favart," was greeted with immense and enthusiastic audiences, who demonstrated their approval of Mr. Locke's efforts in which he has invariably succeeded, to place everything in perfect shape upon his stage. Of course, "Madame Favart," is Offenbachian, and the music, like all his operas, continuations—but by no means improvements—of "La grande Duchesse." It certainly contains some very sweet and pleasing morceaux, and though imperfect on the part of some of the personnel are quite noticeable, the performance on the whole, is at once commendable. Miss Emelie Melville possesses the faculty of making the most of any part, and to say that her rendition of Madame Favart is perfection, is simply to accord her justice. Mr. Max Freeman as Charles Favart, the dramatic actor and struggling manager does not overdo the fussy parts of the many awkward situations into which Offenbach's nonsense places him, but his acting as well as make-up are good. The graceful little Miss Gracie Plaisant as Susanna, is at her best, and her appearance on the stage is always greeted with demonstrations of approval. Messrs. Jennings and Caselli are excellent in their parts, the former deserving special mention for the really artistic manner in which he acquitted himself. Mr. Florence J. McCarthy as compared with Mons. Duplan is simply absurd, the part is far too good for a mere amateur, whose only recommendation is a gruff voice, guileless of tone or real music, and apparently a power of currying favor with the stage manager. All together the opera is one that will prove a favorite with our theatre goers.

The Tivoli.

The Tivoli has once more entered in a long season of runs with the new venture of "Die Fledermaus." The parts have been entrusted to efficient artists, who play the various roles with a zest and perfection of ensemble worthy of note. Mr. Gates outshone himself as the young rake Allison, as did also Miss Moore, as the maid Bessie. The chief feature, however, noticeable is the immense stride towards popularity that young Mr. Rattenbury has taken; his part went with a snap and abandon, worthy of an old actor. The chorus as usual at this house was excellent; the scenery good, and the costumes in keeping with the rest. The grand ballet, however, which is supposed to end the second act, could be cut out with profit.

Fraternal Societies.

As it is intended to make this column of general interest, communications upon subjects contained therein will be gladly received and impartially treated.

K. of H.

At a regular meeting held June 29th, the following officers of Norman Lodge, 1841, were elected. P. Tommlitz, D. A. Pinkus, P. D.; J. D. Sullivan, V. D.; Henry Schwartz, H. D.; J. Kaplan, Reporter; L. Mayer, Financial Reporter; A. Selig, Treasurer; H. A. Simons, Guide; J. Davis, Chaplain; J. S. Graff, Guardian; N. H. Hirschfeld, Sentinel; Dr. M. Livingston, Medical Examiner.

O. K. S. B.

Washington Lodge, No. 32, O. K. S. B., has installed the following officers: M. Shloss, President; M. Lewis, Vice-President; J. Jacobson, Secretary; S. Packerman, Treasurer; Isaac Hintze, Conductor; S. Goldman, Assistant Conductor; S. Levitt, P. President; J. Isaac, Messenger.

Har Hamoriah Lodge, No. 3, O. K. S. B., has elected the following officers: President, Louis Salomon; Vice-President, Emil Marks; Secretary, Louis Licht; Treasurer, David Levy; Past President, M. H. Lichtenstein; Conductor, A. Zimmernan; Inside Guardian, M. Marks; Outside Guardian, A. Levy.

I. O. B. B.

Paradise Lodge, No. 237, I. O. B. B., of San Bernardino, has elected the following officers: President, L. Caro; Vice-President, A. Horwitz; Secretary, S. Benjamin; Treasurer, L. Ancker; Warden, M. Kinski; Guardian, W. Fleischer.

At a regular meeting of Ophir Lodge, No. 21, I. O. B. B., held on Wednesday evening last, the following officers were elected: President, H. Barnett; Vice-President, M. Isaacs; Secretary, Marcus Levy, (19th term); Treasurer, M. Kal-muk; Warden, Bernard Jacobs; Guardian, W. Hamlock.

The following newly elected officers of Miriam Lodge, No. 56, Marysville, Cal., were installed by Deputy B. Denney of Sacramento, Cal., last Sunday, 4th inst. S. Lewek, President; L. Kuhn, Vice-President; A. Weiss, Recording Secretary; S. Hochstadter, Financial Secretary; A. Hochstadter, Treasurer; H. Wagner, Warden; M. A. Marcuse, Outside Guardian.

Etham Lodge No. 37, I. O. B. B., Sacramento, elected the following officers,

which were duly installed on Thursday last:—David A. Hamburger, President; Harry Weinstock, Vice-President; Marcus Wilson, Recording Secretary; Leon Salomon, Financial Secretary; Henry Meyer, Warden; A. Denney, Treasurer; A. Sinai, Outside Guardian.

The Origin of Free Masonry.

[EXTRACT FROM A LECTURE BY REV. BRO. J. H. CALDWELL, A. M.]

On this point it would be difficult to satisfy curiosity. Masons themselves are not agreed about it. Some are so enthusiastic in their admiration of the antique, that they would fain assert that its origin was coeval with the Creation; at any rate, that the postdiluvian patriarchs were all Masons. But leaving all fanciful speculations aside, there can be no doubt of the very great antiquity of the Order. In very remote ages there existed in Egypt, in Greece, in Asia Minor, in India, and in most Asiatic countries, various Orders, both philosophical and religious, which conducted their mysteries in secret, and their doctrines were known only to the initiated. Some of these were composed of practical artisans, and out of some such pre-existing organization, Masonry might have sprung. It is almost certain, from evidences which we have not time to enumerate, that the Institution existed in the time of King Solomon. The chief architect and builder of the Temple, was Hiram of Tyre. He is supposed by Bro. Dr. Mackey, a learned authority in Masonry, to have been acquainted with the Dionysian Fraternity, which had extended itself into Phoenicia, and that the union—in his person—of the Syrian and Israelitish races must have afforded him an opportunity of communicating the mysteries of that Fraternity to the Jewish builders of the Temple. If so, he eliminated from it all idolatrous practices, and conformed it to the Mosaic religion. It is certain that he was an Israelite by descent and therefore, might have been trained in the precepts of Moses. At the building of the Temple—if not sooner—Masonry became essentially a Hebrew institution. But, if subsequently it spread into other nations, it was probably modified by the prevailing religions of the countries into which it was introduced. At first the Order consisted of practical artisans, workers in stone—hence the name "Mason." The attempt which some have made to derive the name from Magi, an ancient order of priests and philosophers among the Persians; or, as others have done, from the Greek word *Musterion*, meaning a mystery; or, from its cognate *Mustes*, signifying one that has been initiated into ancient mysteries, is now regarded by the best informed Masons, as fanciful. It was, and continued for many ages to be an order composed exclusively of operative stone masons, except that occasionally, distinguished and powerful persons, Princes and Philosophers, might have been admitted in order to secure protection and patronage to the Craft.

As Masons are fond of referring to the great Pythagoras as one of the ancient Masons. The appellation "Free Mason" was, perhaps, adopted in the tenth century. At the instance of Prince Edwin, who had been taught Masonry, his brother, King Athelstan granted a charter for Masons to have freedom and power to regulate themselves, and to hold a yearly communication and general assembly. This "freedom" distinguished them from those bodies which were incorporated into "guilds," and were required to pay in order to support the company. The term "accepted," which now forms part of the appellation of the Order, was formerly used in the sense of "initiated" or "adopted." The other descriptive term in the title "ancient," obviously refers to the acknowledged antiquity of the Order, and thus we have the whole title now in general use in this century—"Ancient, Free and Accepted Masons."

ORIGIN OF THE WORD "SCHLEMIEL."—This is a Hebrew word, being the name *Shlomeil* of the prince whose offering was brought on the fifth day of the dedication of the Tabernacle, which we find in the early chapters of the Book of Numbers. It is customary to read in the Synagogue, on each day of *Hanukah*, the offering brought on that corresponding day by each prince; and, as every day of *Hanukah* can happen on the Sabbath, excepting the fifth, the invidious distinction of never having the honor to be read on that holy day falls to the lot of "Schlemiel" only, the application of that name to any person above his brethren, especially when only by the force of circumstances, and from no fault of his own, becomes at once apparent. This term, as used by Jews, is frequently heard among others in the same sense, simply from their having copied it from them.

Why is a Zulu belle like a prophet of old? Because she has not much to do in her own country.

Sacramento, Cal.

Mr. Ben' Steinman is prominently named in connection with the Democratic nomination for Supervisor of the First Ward.

Mrs. Louis Elkus, with the younger members of her family, is summering at Harbin Springs.

The States.

PHILADELPHIA, PA.—At the recent school examinations the Jewish youth proved their proficiency in intelligence and learning; and at the Commencement of the Girls' Normal School the Misses Gugenheim, Salzberger, and Ida Casseres graduated with high honors.

THERE is a Society here, composed wholly of Jewish young ladies, and known as the Shakespeare Club. It has upon its rolls some of the brightest intellects that the Jewish community can boast of, and they devote their leisure hours to the reading and studying of Shakespeare.

HARTFORD, CONN.—The Congregation Beth Israel have unanimously chosen as Rabbi, Rev. Victor Rundbaecker of Rochester, N. Y.

CLEVELAND, O.—Thirty three children will be discharged from the Jewish Orphan Asylum this month, and places will be provided for all of them.

CHICAGO, ILL.—The editor of the *Occident*, by special invitation, will deliver a short discourse before the Lessing Literary Society at its next convocation.

NEW YORK.—Rev. H. P. Mendes sailed for Europe June 23d, and his numerous friends assembled at the pier to bid a *bon voyage* to their respected minister.

CINCINNATI, O.—Martin Stadler one of the oldest Jewish residents, died June 15. Though possessed of large means, his contributions to charity were but very meagre.

DALLAS, TEXAS.—The Rev. H. M. Bien, has been re-elected minister of this flourishing congregation.

Foreign.

Holland.

The quarterly review, the *Israëlische Letterbode*, which has just been issued by Mr. M. Roestart Amsterdam, contains, *inter alia*, contributions by Dr. Adolf Neubauer, Dr. Dunmer, the Chief Rabbi of Amsterdam, and Herr Halberstamm, of Bielitz, as well as excerpts from the writings of Graetz and others.—The King has conferred the Knighthood of the Order of the Netherlands Lion on Mr. D. Polak Daniels, of the Hague, one of the principal lawyers in the country. It was this gentleman whom the late Queen of Holland visited in his *Succah* some years ago, during the Feast of Tabernacles. Mr. Daniels is the Treasurer (appointed by the King) of the National Committee for relieving the victims of the inundations which devastated certain parts of Holland during the past winter.—At a meeting of the Burgomaster and Town Clerks of the province of Friesland, held recently at Leenwarden, the question was discussed as to what steps should be taken by a registrar in the event of a Jew, who made a declaration of birth or death on his Sabbath, refusing to sign the register. It was decided that as the Jew would be violating his religious scruples by writing on the Sabbath, his personal signature should in such case be dispensed with.—The Prince of Orange has sent an annual contribution to the Jewish *Orphan's Fund*.—The Central Palestine Committee ("Pekidim and Amaklam") in Amsterdam propose to hold a Conference during the present summer, to discuss the condition of the Jews in the Holy Land.—Judaism and science have lost one of their ornaments in Holland by the death of Herr Israel Waterman, Rector of the High School at Arnhem, Honorary President of the Natural Science Association, and member of the Committee of the Jewish community in that city. The deceased, who was connected with several scientific institutions in Holland, was best known for his great interest in the promotion of Jewish and secular education, and was the author of numerous Jewish and other scientific works. Among the former may be mentioned his "Hebrew-Chaldaic Dutch Dictionary," "Geographical Dictionary of Palestine," and "Lexicon of the Hebrew Language." His loss is deeply felt in Holland.—The Dutch art journals speak in terms of the very highest praise of the "marvel child," Isaac Israels (son of the famous painter, Josef Israels), and said to be only just fourteen years old. At the Geringen Art Exhibition, young Mr. Israels shows a picture which, the critics say, has not its like for character and expression. The picture is described as the quaint head of an old man who is reading a book, of which, to judge from facial expression, he does not believe a word. The picture, which goes by the name of "The Critic," is sure to find many bidders in Holland, more especially as the Dutch people have recently shown unusual vigor in keeping their art treasures in the country.

Roumania.

THE correspondence relating to the recognition of the independence of Roumania was issued on Wednesday. The despatches, 150 in number, range in date from Jan. 3, 1879, to the 20th of last Feb. On the latter day Roumania was recognized by France, Germany, and Great Britain, an identical Note being presented by the representatives of the three Powers. The following is the text of the English Note, dated Bucharest, Feb. 20, 1880:—"The undersigned, British representative at Bucharest, has the honor, by order of his Government,

to convey to M. Boerescu, the Minister for Foreign Affairs of Roumania, the following communication:—Her Britannic Majesty's Government has been informed, through the agent of his Royal Highness the Prince of Roumania at Paris, of the promulgation, on the 25th October, 1879, of a law, voted by the Chambres de Revision of the Principality, for the purpose of bringing the text of the Roumanian Constitution into conformity with the stipulations in Article XLIV, of the Treaty of Berlin. Her Majesty's Government cannot consider the new Constitutional provisions which have been brought to their cognizance—and particularly those by which persons belonging to a non-Christian creed domiciled in Roumania, and not belonging to any foreign nationality, are required to submit to the formalities of individual naturalization—as being a complete fulfillment of the views of the Powers signatories of the Treaty of Berlin. Trusting, however, to the determination of the Prince's Government to approximate more and more, in the execution of these provisions, to the liberal intentions entertained by the Powers, and taking note of the positive assurances to that effect which have been conveyed to them, the Government of Her Britannic Majesty, being desirous of giving to the Roumanian nation a proof of their friendly sentiments, have decided to recognize the principality of Roumania as an independent State. Her Majesty's Government consequently declare themselves ready to enter into regular diplomatic relations with the Prince's Government. In bringing the decision come to by his Government to the knowledge of the Minister for Foreign Affairs, the undersigned, &c.—(Signed) W. A. WHITE."

Russia.

A FIRE which broke out in the town of Radomysi towards the end of April, destroyed four synagogues.—The *Wladimir Bote* states that for the first time in Russian Poland a Jewish military doctor, named Jochels, has been interred in full military honors.

Turkey.

JEWS IN THE TURKISH EMPIRE.—The French *Revue de Geographie* gives the following numbers as representing approximately the Jewish population in the principal parts of the Turkish Empire: Constantinople, 40,000; Adrianople, 15,000; Philippopolis, 15,000; Dardanelles, 2,500; Crete, 1,000; Salonica, 30,000; Smyrna, 23,000; Aleppo, 9,000; and Beyrout, 1,400. The same review refers in eulogistic terms to the excellent work which is being carried on by the Alliance Israelite in giving a useful education to the Jewish youth throughout the Empire.

BULGARIA.—Prince Battenberg, brother of the Prince of Bulgaria, recently visited Ratschuck, where amongst others, His Serene Highness received the Rabbi of the Jewish community, whom he warmly shook by the hand, and of whom he minutely inquired as to the progress and welfare of his flock.

CONSTANTINOPLE.—A few weeks ago we announced the opening of a Jewish girls' school in the suburb of Haskieki. Since then the inauguration has taken place of the new local for the Jewish boys' school at Galata, which is situated in the heart of the city. The necessary funds were chiefly raised through the energy and zeal of Madame Fernandez, aided by the benevolence of the Counts de Camondo.

Jerusalem.

OWING to the united representations made by the Rabbis to the parents of the large number of children (chiefly belonging to the Sephardim community) who have been attending the schools of the Protestant missionaries in Jerusalem, nearly the whole of the Jewish pupils have been withdrawn from that school, so that at the commencement of the present month it had only three Jewish children within its walls.

Austro-Hungary.

VIENNA.—Dr. Moritz Rappaport, the celebrated poet and *libraireur* is dead.

Germany.

THE monthly organ of the Anti-Semitic League, entitled *Die Deutsche Wacht*, has, after a short existence, already died, but Dr. Marr, its editor, intends to issue in its place what he is pleased to call *Zwanglose Anti-Semitisches Heft*. The basis of the operations of the League has been transferred from Berlin to Chemnitz.

THE Jewish Orphan Asylum at Frankfurt-on-the-Main has obtained permission from the Government to accept the gift of 50,000 marks which has been presented to the institution by Mr. Jacob H. Schiff, a banker of New York, and a native of Frankfurt.

A PLEASING incident is reported as having recently occurred at Meissenheim. A highly respected and industrious Jew died and left a large family literally penniless. At the funeral of the deceased the District Rabbi delivered an address, in the course of which he pleaded for assistance for the destitute family. No sooner had he concluded his address than a Christian peasant emerged from the crowd and whilst thanking the Rabbi for his touching address, handed him a ten mark piece. Nearly all the large number of Christians present followed the example of their co-religionist, and by means of the amount contributed by them as well as by the Jews, the Rabbi was enabled to hand a handsome sum to the widow.

The Outrages on Jews in Hungary.

The following further details have been published with regard to the outrages against Jews at Gross Surany on the 29th March. A fire, which broke out in the house of a Jew, spread to the neighboring houses likewise inhabited by Jews. A portion of the Christian inhabitants would not permit that any assistance

should be organized to extinguish the flames. These fanatics seized a Jewish woman with the intention of throwing her into the flames, but as they did not succeed in their intentions, they cast her into a ditch, and one of them was about to cut her throat when General Count Toerek appeared on the scene, and happily rescued the poor woman, with his own hands from the grasp of her would-be murderers. A Jew named Alois Menzel, who was engaged in putting out the fire, was thrown to the ground and so severely beaten that he has since been confined to his bed. Two others had their feet smashed, and a third had his feet cut off. The Jewish teacher was likewise pitilessly beaten.

Although the Jewish community telegraphed for assistance, it was not till the following day that the judicial authorities arrived on the scene and instituted an enquiry, which lasted till the evening. The principal author of the rising against the Jews was arrested. Whilst the enquiry was being carried on, the Manager of the Market exclaimed, in the presence of the Magistrate, "If I had been a neighbor of the Jews, I should have thrown every one of them into the flames."

On the following Saturday, the Magistrate made known to the Jews, assembled in their synagogue, that they might compose themselves as they could rely on the protection of Justice.

Bright Things.

Herbert Spencer writes to a New York friend that he has passed his sixtieth year, but still goes up stairs two steps at time. This looks as if Mrs. Spencer was pretty handy with the broom.

Daniel O'Connell once met a conceited literary friend, and said: "I saw a capital thing in your last pamphlet." "Did you?" eagerly replied his delightful listener; "what was it?" "A pound of butter."

A Boston lawyer recently met his match in a witness who was giving evidence about an old lady's loss of mind. Lawyer.—Did she look as I am looking at you now, for instance? Witness.—Well, yes, quite vacant-like.

A young lady who came in last week for kitchen help said, with a sigh, and a wring of her dainty-gloved hands, "Oh, I do hope we'll get one soon; for it does almost break my heart to see mother wash dishes with her rheumatism, too."—*McGregor News*.

Some students in a Maine university were scolding the janitor for remissness, and assured him that if he did not mend his ways he would go to the bad place. "And what will you do there?" said they. With a chuckle, the janitor replied, "Wait upon students, same as I do here, I's pore."

Lord Dudley was one of the most absent minded of men. One day, says Sydney Smith, he met me in the street and invited me to dine with myself. "Dine with me to-day; dine with me, and I will get Sydney Smith to meet you." I admitted the temptation held out to me, but he was engaged to meet me elsewhere. Another time, in meeting me he put his arm through mine, muttering: "I don't mind walking with him a little while; I'll walk with him as far as the end of the street." He very nearly upset my gravity once in the pulpit. He was sitting immediately under me, apparently very attentive, when suddenly he took up his stick, as if he had been in the House of Commons, and tapping the ground with it, cried out in a low, but very audible whisper: "Hear! hear!"

Boots and Shoes a la Mode.

Where can I get good shoes? is a question daily asked by thousands, and if satisfactorily answered they should be very grateful, for in these pinching times when money is scarce a place where good work can be guaranteed and where the prices are in accordance with the times, should be known to all. At the establishment of the Messrs. Lesser Brothers, 825 Market street, can be obtained any description of Boots and Shoes, of both home and foreign manufacture, and from the very large assortment of goods in their stock, the most fastidious can be pleased. Messrs. Lesser Brothers have stores in various sections of the city, and by a system of square, honest dealing with patrons, they have been rewarded with large success, their new Market street store having been opened in obedience to the demand of their down-town patrons. Purchasers are cordially invited to call and compare.

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and upon which several experts will give Exhibition Shots and demonstrate the superiority of the above Tables over all others now made here or elsewhere in the United States.

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MR. EMANUEL BRUNSWICK, one of the senior members of the firm and Manager of the Branch in this city, will be present, and will not only take great pleasure in showing visitors around, but also in explaining everything on billiard matters that may be asked of him.

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The Jewish Times

SAN FRANCISCO, CAL.

A Woman in the Case.

"Tell the truth," said John Haviland, as he threw aside the evening paper, and faced the little group in the parlor. "I am fast growing out of patience with this text—'A woman at the bottom of it.' It would be strange in this world, made up, as far as we are aware, of nothing but two sexes, if a woman would not occasionally be found at the bottom of anything good. It is the injustice of the thing that makes me angry. Now there are a hundred of us poor fellows who owe all we are, all we have, and all we hope to become in this world or the next, to the unselfish love of woman."

The gentleman's face was flushed, and he spoke very warmly and feelingly, so much so, that his wife, rocking her baby to sleep in the further corner of the room, inquired:

"But why should you care, John? It has always been so, and always will be so. We don't think much about it now, because we have been taught to expect it."

"But you should care! and you should fight for each other more than you do. There is one chapter in my life's history that I have always kept locked in my heart, but to-night I feel as if it were my duty to open it for your inspection: and I do it for the love of woman—for the love of the woman who made me what I am worthy to be, the husband of a good woman."

"Why, John!" said Mrs. Haviland, softly approaching—babe still held tight to her bosom—"you absolutely frighten me."

"Let me have the story," said the rest of the group, certain that something good might be anticipated; and John commenced, at first a little timid, but gaining confidence as he proceeded.

"When I first came to New York, at the age of twelve years, to seek my fortune, I can call myself a precocious chap without danger of being accused of an unusual degree of self-appreciation. I was quick to learn everything, the bad as well as the good. My employer used profane language. I picked up the oaths that he dropped with a naturalness that surprised even myself. The boys in the office all chewed tobacco. This was a little the hardest job I ever attempted, but, after two weeks of nausea, and indescribable stomach wrenchings, I came off victorious, and could get away with my paper a day with the best of them."

"True, every word of it," said the speaker.

"One afternoon I was sent with a note from my employer to a house in the upper part of the city. I hadn't anything to read, but I had plenty of tobacco, and with that I proposed to entertain myself during the two or three hours I must spend in the passage. For some distance I did not notice who were beside me, but by and by, a lady said very softly and pleasantly: 'Would you please, little boy, be more careful. I am going to a party this afternoon, and I should hate to have my dress spoiled.'"

"I looked into her face. It was the sweetest face I ever saw. Pale, earnest and loving; to my boyish heart it was the countenance of an angel."

"What in the world did you say?" interrupted Mrs. Haviland, her bright eyes filling with tears, as she saw how the memory of this beautiful woman effected her husband.

"Say! There was very little I could say. I think all I did for some time was to look."

"I managed to dispose of the tobacco, however, and wiped my mouth very carefully, all of which I felt certain she saw and mentally commented upon."

"Have you a mother, little boy?" she asked, in the same low tone.

"No, ma'am, I answered, and I felt my throat filling up, and I knew I must swallow mighty fast to keep from sobbing."

"You have a father, then, I suppose?" "No, ma'am; no father."

"Brothers and sisters?" "Neither, ma'am."

"Then the little boy is alone in the world?"

"All alone, ma'am."

"How long has his mother been dead?" and the dear woman looked away from my face, and waited till I could speak.

"Two years," I answered.

"And you loved her?" came next.

"Heavily," was all I could say.

"She was silent for a moment, and then she said so sweetly—oh! I shall never forget it—"

"And what do you think your dear mother would say—how do you think she would feel—to know that her little boy was guilty of such a disgusting habit as this?" pointing to my cheek, where the tell-tale quid had vainly tried to stand its ground.

"I must leave now," she continued, "but here is my card, and if you come to me most any evening, I shall be glad to see you, and perhaps we can be of some service to each other."

"She gave me her little gloved hand, and to my dying day I shall never forget the sensation of that moment. I could not bear to part with her; without her I felt that I could do nothing—with her I could grow to a man's estate—a man in the truest sense of the word. From that moment tobacco never passed my lips."

"As soon as I could summon courage I called upon the lady. Well do I remember how my heart beat as I waited in the elegant parlor for her to come down and how awkwardly I felt as I followed my guide to her private sitting-room. She got at every point of my life, and before I bade her good-by it was arranged that I should spend two evenings of each week at her house and study on the occasion just what she thought best."

"No lover looked forward to meetings with the mistress of his heart any more ardently than I did to those meetings with my friend."

"I grew careful of my personal appearance, careful of my conversation, strove in every way to be worthy of the noble friendship. Two years passed in this delightful manner—two years that made me. My friend not only attended to my studies, striving also all the while to sow the right kind of spiritual seed, but she procured me a business situation with a particular friend of hers, where I remain to this day. Nobody but God knows what I owe to this woman. During the last three months of those two years I noticed that she grew constantly pale and thin; she never was betrayed into speaking of herself. Sometimes, when I would ask her if she felt worse than usual, she would reply:

"Oh! no, I am a little tired—that is all."

"One evening she kept me by her sofa longer than was her custom, while she arranged lessons, and laid out work enough, it seemed to me, for months."

"Why so much to-night?" I inquired, conscious that my heart ached, and vaguely suspecting the cause.

"Because, dear," she answered, "I do not want you to come for the next week and I am anxious that you should have sufficient work to anticipate, as well as to keep you busy. I think I can trust you to be a good boy, John?"

"I think you can, ma'am," I answered, almost sobbing.

"If I should see your mother, my dear boy, before long, what shall I say to her for you?"

"Then I knew all, and my grief knew no bounds. It is no use to go on. She died two days after; and when I hear folks saying, 'There is a woman at the bottom of it,' I feel like telling the whole world what a woman did for me."

Interior.

A Useful Joke.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were once walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown-piece, if you have any, in each shoe, and then we will hide ourselves."

The student luckily having two pieces did so, and then placed himself, with the professor, behind the bushes hard by, through which they could watch the laborer, and whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes. A feeling something hard, he stooped down and found the crown, turned it round, and looked again and again, then he looked around on all sides, but could see no one. Now, he put the money in his pocket and proceeded to put on the other shoe, but what was his astonishment when he found the other crown! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children who, by some unknown hand, would be saved from perishing.

The young man stood there deeply affected, and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played the intended trick?"

"Mr. Henry."

As an illustration of how the simple are used by politicians, the following anecdote is interesting:

At a political meeting, the speakers and audience were very much disturbed by a man who constantly called for Mr. Henry. Whenever a new speaker came on the stand, this man bawled out—

"Mr. Henry! Henry! I call for Mr. Henry!"

After several interruptions of this kind at each speech, a young man ascended the platform, and was soon airing his eloquence in magnificent style, when the same man as before was heard bawling out at the top of his voice—

"Mr. Henry! Henry! I call for Mr. Henry!"

The Chairman arose and remarked that it would oblige the audience if the gentleman would refrain from further calling for Mr. Henry, as that gentleman was now speaking.

"Is that Mr. Henry?" said the disturber of the meeting. "That can't be Mr. Henry! Why, that's the little fellow that told me to holler."

"Sir," roared a man out in Nebraska, striding up to a neighbor. "Sir, you are a liar. 'I am?' exclaimed the astonished neighbor. "How do you know I am?" "Because I know it; because I have found it out." "How long have you lived here?" "Six weeks." Neighbor, tranquilly nodding his head: "Oh, well, probably you do know it then. I didn't think you had been in town so long." There was no fight.

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